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Pac Theo Sem
Reading Room

A VOICE.

A voice by Jordan's shore!
  A summons stern and clear:
Reform! be just! and sin no more!
  God's judgment draweth near!

A voice by Galilee,
  A holier voice I hear:
Love God! thy neighbors love! for, see,
  God's mercy draweth near!

O voice of duty, still
  Speak forth; I hear with awe,
In thee I own the sovereign will,
  Obey the sovereign law.

Thou higher voice of love!
  Yet speak thy word in me;
Through duty let me upward move
  To thy pure liberty!

—Samuel Longfellow.

THE PACIFIC

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A CRISIS FOR WHITMAN COLLEGE.

Whitman College at Walla Walla, Washington, is now at what is perhaps the most critical point in its history. So critical is it that the Rev. Dr. Raymond C. Brooks, the pastor of the First Congregational Church of that city, advised his people in a recent Sunday morning address to lay aside for a time all thought of the new church edifice on which all hearts have been set and concentrate in the effort to raise the two hundred and twenty-five thousand dollars of floating indebtedness which must be raised by the citizens of Walla Walla in order that the income from productive funds may be used for legitimate college expenses instead of to pay interest on old obligations, and the way also opened up for other promised gifts which will then be available to properly establish the institution and assure its perpetuity.

In his address Dr. Brooks dwelt on the sacrifices which had been made by the founders of the college, and in such manner as to make a profound impression. Applause and tears alternated and commingled. The Wallal Walla Evening Bulletin says: "It is doubtful if there was an unmoist eye in the whole audience. It was a remarkable and well deserved tribute of respect and confidence to the speaker and appreciation of the worth of Whitman College, and a scene that will live always in the minds and hearts of those who witnessed it."

Many of the readers of The Pacific know that the Rev. Dr. Cushing Eells conceived the idea of the college as a memorial or monument to Dr. Marcus Whitman who brought the Bible and a quart of seed wheat to the Pacific Northwest and who became in one way and another a mighty influence in the saving of that region for the American Republic. In his address Dr. Brooks spoke of the rigid economy, almost incredible to us of the present day, which Dr. Cushing Eells and his family practiced that they might give to Whitman College and thus, in a manner most beneficial to future generations, lay the foundations of "a monument that should worthily commemorate the patriotic service, the statesman-like vision and the heroic sacrifice of Marcus Whitman."

Among the readings from Cushing Eells' journal, which deeply stirred him, Dr. Brooks remarked, were these:

"Another week has passed. Seemingly I have accomplished little. To human view the prospect that I shall obtain pecuniary aid for Whitman College is not encouraging. To the eye of faith there is hope. (March 1.) Work and solicitude in behalf of Whitman College are painfully trying. I had hoped to have received a pecuniary donation, but did not. Appearances are discouraging. My faith in God continues. (October 23.) Without ceasing I plead in behalf of Whitman College. To human view financial aid is greatly needed. I think of other gifts of richer value. A cordially united board of trustees, intelligent, earnest workers in its behalf, a corps of teachers endowed with lofty conceptions of the graudeur of their position and of the possibilities resulting therefrom are indispensable. (December 10) Whether a delusion or a rational faith, I believe that according to the divine purpose Whitman College will be a glorious success. Its inception, its embarrassments, its slow progress, its narrow escapes from failure are just like God. Not long ago my eyes rested upon this passage: 'And Asa cried unto the Lord his God and said, "Lord, it is nothing with Thee to help whether with many or with them that have little power. Help us, oh Lord, our God" ' It opened up to me with new and precious interest. Slowly I repeat the words. I try to grasp their import, to measure their meaning."

It appears that the removal of the college from Walla Walla to Spokane has been in the minds of some of the friends of the institution as the wisest thing. But, so far as our information goes, no proposition from that city has been presented in such terms as to make it possible to wipe out the present indebtedness, duplicate the plant and equipment and provide for enlarging needs. Perhaps all that will be forthcoming if the people of Walla Walla fail now to meet the emergency in its present location and allow the institution to announce the closing of its doors so far as Walla Walla is concerned.

The condition in which Whitman College finds itself at the present time is neither unique nor surprising. The institution has been endeavoring to meet the enlarging needs of that part of the country to which it was designed to minister. It could not do it in any old-time way. The facilities must needs be modern—up-to-date. With the amount of money available, this could not be. Hence, for some years a constantly increasing debt!

A few years ago the college was undenominationalized. This, however, did not make material difference, inasmuch as, like nearly all Congregational institutions, it was before that on a broad basis. The looked-for financial aid from wealthy citizens of the Pacific Northwest was not forthcoming. Seattle had the State University; and the founding of a pretty-heavily endowed college at Portland by one munificent gift doubtless curtailed hope from that source.

In this crucial experience at Walla Walla there is a lesson. Whitman College is an old and much needed institution. It is to be hoped that it will live and do the educational work that should be done in that great reach of country of which it is the center. But let it not be forgotten: The time has passed when either educational or religious work can be inaugurated and carried on as it was a half a century ago. Colleges and churches can no longer be founded to grow up with the country. The country has grown up, and any institution that shall meet the needs of the time must come forth full panoplied—it must at least be so equipped as to make it possible for

it to meet the competition which it must face. Every one who can have the best will have it, and on all hands the best is accessible.

Fewer colleges, fewer churches—less in quantity, better in quality, that is the demand of the age!

A PACIFIC COAST CONGREGATIONAL LEADER CALLED EAST.

The Rev. Dr. Edward Lincoln Smith, pastor of Pilgrim Congregational Church, Seattle, has been asked to become the New York secretary of the American Board of Commissioners for Foreign Missions. Dr. Smith has taken the call under advisement and has gone East for consultation with reference thereto.

Twenty-two years ago Dr. Smith came to Washington as a member of the Yale Band, taking a pastorate in one of the new towns in the great Inland Empire. Later he was pastor for several years of the First Congregational Church of Walla Walla, going thence thirteen years ago to the newly organized Pilgrim Church, Seattle, which, under his leadership, has become a far-reaching influence for good. Recently the Seattle Post-Intelligencer, the leading daily paper of that city, said of him: "For years he has been recognized as a leader in church and missionary enterprises in the Pacific Northwest."

Just before his departure for the East last week he was entertained at luncheon by his Congregational brethren. One of the daily papers says:

"The unanimous sentiment of the score of clergymen at the luncheon yesterday was that while they appreciate the great honor and opportunity which the New York position offers Dr. Smith, they hoped he would find it possible to decide to remain in Seattle."

A MESSAGE TO A UNIVERSITY GRADUATING CLASS

The baccalaureate sermon at the University of California this year, given last Sunday afternoon in the Greek Theatre at Berkeley, by the Rev. Dr. William Horace Day of the First Congregational Church of Los Angeles, was a message which fell impressively on the minds and hearts of the young men and young women to whom it was addressed.

Taking as a text the words of the Apostle Paul in the first chapter of Romans, "I am debtor," Dr. Day proceeded to show in what way and how they who were about to go out into the activities of the busy world could best discharge the obligations resting upon them to advance the interests of mankind. In preliminary remarks it was shown that no man can do his best until touched and influenced by the great central truths of the Christian religion. The modern evolutionary prophet has but walked back to sit at the feet of the one who wrote, "In the beginning God", and the inspiration of religion it is everywhere admitted today is needed both for the intellectual and moral life. Life as a moral reality is limited and dwarfed when any one walks without such inspiration. Where no vision is the people perish.

In several ways it was said the University graduate could meet his debt to society. In the sphere of religion this can be by helping to so organize religion that it can serve at its best. "A living religion must be progressive; it must grow or die! Christ was spoken of as a progressive in religion.

In this connection the preacher said:

"Christ declared that forms of religious truth become worn out like old clothes, that the business of religious teaching was to bring forth things new as well as old; that there was no new wine of the spirit, and that it must have new wine skins, for old wine skins become inflexible and, therefore, useless. This element of religious life is rapidly going on to completion. No organized religious group in America has failed to respond to this experience. We have an illustration under our very eyes. The Methodist church, with its close organization and its millions of members, is seriously considering the abrogation of its rules on amusements. It has hitherto definitely specified certain forms of recreations which a Methodist church member may not indulge in. If it goes back to its own earlier usage and insists that Methodist Christianity is a Christianity of principles rather than of rules, it will not be because it desires to give up its splendid battle against the moral asphyxiation of worldliness, but because it believes that the loftier spiritually will be developed with the fuller recognition of the duty and the privilege of individual discrimination. It is the same contention in the English church, which Mrs. Ward's recent novel, "The Case of Richard Meynell," so vividly describes, the demand that within the bounds of a great national church individuals and groups shall have the right of variation in outward forms. This principle has been largely established for organized religion in America, but we can never forget that eternal vigilance is the price of liberty.'

Emphasis was laid on the social gospel, and in that connection it was said:

"All the moral atmosphere is being oxygenated with social compassion, but, unfortunately, sanity does not characterize all the efforts growing out of that compassion. Not least of all, the university graduate's debt in relation to social compassion is to keep it sane and free from mere sentimentalism. Reginald Campbell of London, was right when he said that Bernard Shaw was a most serious-minded esthetic, parading under the guise of a buffoon. His buffoonery is justified, because he makes us remember, as he says, concerning this whole matter, that there are some who are neurotic, and others who are erratic and tommyrottic. If the trained intelligence of this graduating class shall go out conserving one side of its social ministry to be the elimination of the tommy-rottism, heaven will be nearer."

As to the question, How can organized religion be made worth while in efficiency: Dr. Day said:

"We seem to be at the beginning of a new era in organized religion. Men look with longing for an unachieved unity of spirit. The university graduate who allies himself with the organized religion of his community will need to be a pioneer in this phase of religious evolution. For a couple of centuries we have been so busy establishing the principals of religious liberty as to prevent adequate attention to the principle of co-operation, by which alone religious efficiency can be secured. The spirit of unity between different religions is one part of this task.

"But in America, the melting pot of the races, it is for the intelligent, university-bred religionist to seek to cooperate in the interest of the common welfare, just as far as common convictions between those of different religious beliefs will permit. Far-reaching as are the opportunities for this application of the spirit of religious unity they are incalulably greater and even more immediately practicable when we consider unity within the same religion.

"Among Christians there is the most flagrant disregard of this spirit. What was intended to be a co-operative Christianity has too often become a competitive Christianity. The religion of Christ appears to many a man futile and contemptible.

"That university is highly favored of God on whom this

great task shall be especially laid, to lead us forward to that brotherliness in our common religious loyalty for which the master prayed that they all may be one that the world may believe; that they all may be perfected into on that the world may know.' To make humanity one and banish war, hate and unfraternity depends upon our ability to achieve a religious unity, and religious unity must find its ultimate foundation on the great bottom stone of personal surrender to the central loyalty of a man's faith."

THE NEW PLYMOUTH CHURCH BUILDING IN SEATTLE

A few months ago The Pacific gave its readers a picture of the new edifice of Plymouth Congregational Church, Seattle, along with a description of the same. It was dedicated last Sunday afternoon, the Rev. Dr. Dyott of the First Congregational Church of Portland preaching the dedicatory sermon. Account thereof may be expected from our Washington correspondent next week. Two hundred thousand dollars went into the construction of the building and one hundred and fifty thousand into the lot. It is said that four colonial pillars and the tower are the only things which distinguish this new church from a modern office building. Among the highly commendable features is the provision made therein for the Congregational headquarters of the State of Washington, something which we trust will be thought of when the next modern Congregational Church building is erected in what it is to be hoped will in a few years be Greater San Francisco.

Evidently Plymouth people are alive to the needs of the time for here are some of the provisions:

The Sunday school room, easily accessible to the main auditorium, will seat 800. Arranged about in semi-circular form are class rooms that can be opened into the room, or closed, at will, every seat having a perfect view of the platform.

A huge dining room, with a large, modern kitchen, forms one of the features of the church. Eight hundred people can be served at one time.

A big gymnasium, with full equipment, is one of the features. The floor is 35x65 feet, and a basketball court has been installed. Adjoining the gymnasium is a room that will be fitted for a manual training department in the near future.

A ladies' parlor, with old colonial furniture and brown hangings, is one of the pleasantest rooms in the building. There is a huge fireplace in the center of the room. Directly over it is the men's club room, in old mission furniture, luxurious window seats and fireplace.

A study for the pastor and one for each of the assistant pastors, as well as for the organist, are provided. There is a colonial tea room, a library and a specially fitted primary department.

WHY PEOPLE CAME TO CALL JESUS THE SON OF GOD.

In a recent sermon on "Our Father's House" the Rev. Dr. Sydney Strong of Queen Anne Congregational Church, Seattle, asked, Why did people come to call Jesus the Son of God? The answer in brief was: "It was beacuse he saw God in all people; because he had a reverence for the poorest and meanest of humankind."

Dr. Strong said in part:

Reverence for personality, says President King, of Oberlin College, is the guiding principle of progress. Reverence for persons is the mark of a great soul, the foundation of national prosperity.

The spirit that prompts one man to degrade another man ends in self-degradation. Booker T. Washington has well said: "We are fast learning in every part of America that one man cannot hold another man down in the ditch without remaining in the ditch with him." Contempt for any human being injures most the man who shows contempt.

Look over the whole range of your acquaintance—the bellboy, the newsboy, the elevator boy, the policeman, the Japanese gardener, the street sweeper, the minister, the clerk, the woman taken in sin—are they not to you just so many ways of behavior towards yourself? Do you not describe them in terms of how they affect your comfort or satisfaction?

Do you think of them as personalities—with emotions and desires and ambitions like your own?

The woman taken in sin was not so great a sinner as the contemptuous Pharisees who accused her. Of all those who surrounded Jesus, as he stooped and wrote on the ground, she was the least offender.

It is even so today. The unfortunate woman who is dragged into public places and political campaigns—the subject of controversy and the object of man's greed—is nearer God's throne than the merchants and hotelmen and vice promoters who treat her as a thing.

The lowest men, the wickedest and most dangerous citizens, are those who have lost respect for the personality of others, who fail to esteem every woman as they esteem their own sister or daughter.

The most dangerous criminals in our civic body are not those guilty of conventional individual sins—grievous as those may be—but those who by pride and injustice and eagerness for gold feed the diseases and iniquities of the present order.

When our God looks out over the world and sees his earth producing plenty of food for all—and to spare; his waters producing plenty of fish for all—and to spare; his mines producing plenty of coal and copper and iron, and his forests plenty of wood and timber for all—and to spare; and yet millions are in want and other millions wallow in luxury—I tell you that the injustice and greed and neglect that make this all possible are a greater abomination in his eyes than a poor, humiliated woman set up for public gaze.

This is the sermon. Reverence for the personality of others would cure nine-tenths of the world's troubles.

Eliminate race prejudice. Cut it entirely out of your system as you would a cancer. Take no account of color; judge not by outward appearance. Believe every human being to be sacred.

It will have a wonderful effect—on you. You will grow big and broad. You will take on progress. You will begin to feed on the food of the gods.

No wonder people came to call Jesus the Son of God, for, from the babes in their mothers' arms to the thief on the cross, he saw God in them all. He reverenced personality. Reverence for the personality of people is the rock that leads to God himself.

"There is a destiny which makes us brothers.
None takes his way alone.
All that we send into the lives of others.
Comes back into our own."

MEN AND RELIGION CONSERVATION CONGRESS.

Notes Along with Excerpt from Addresses and Reports.

Among the delegates was one Roman Catholic and one Jew.

According to a statement made by Jane Addams the social evil in Chicago pays its promoters $15,000,000.

The Men and Religion Movement was born in the heart of Mr. Harry Arnold of Boise, Idaho. He was warmly acclaimed at the congress.

The terrific arraignment of war by Dr. McDonald, editor of the Toronto Globe, was pronounced by many hearers the greatest plea for peace ever made.

The largest delegation came from Greensboro, North Carolina. A banker at Greensboro, by the name of McAlister, received the prize for the best essay on the Movement.

One speaker declared. "It is ten times more easy to get a man into a Bible class than to get him into church, yet when he is in the right kind of a Bible class, he is at least half way into church."

With the belief that youth is ensnared because of its ignorance of the most fundamental facts of life, Jane Addams said, "It is the duty of the Church to promote public instruction for girls and boys which shall dignify sex knowledge and free it from all indecency."

It is said that the topmost reaches were attained in the addresses by Editor Macdonald of Toronto and Professor Steiner of Iowa College. "Unconventional, fearless, wide-visioned, passionately democratic and passionately Christian, Dr. Macdonald appeared to his hearers as an Old Testament prophet, and deep called to deep."

One correspondent says: "There was a feeling abroad that our Christian civilization is confronting a crisis. The meetings might well have been called a patriotic congress. These laymen seemed to feel the burden of the nation's need upon their souls. The church alone can save the state, and this occasion was helping the church to realize her mission and her message."

Concerning the address by Jane Addams on the responsibility of Christian men for the social evil, The Continent says: "There was something keenly dramatic in this most memorable episode—one who has with reason been called the greatest woman of her generation standing before a thousand men to plead for a kinder humanity and a more faithful Christianity toward women of sin, whom she did not for a moment hesitate to call her own sisters."

The Publicity Commission in its report said concerning religious papers: "That the men of the church should appreciate more fully the important place of their denominational paper in furthering the advancement of the kingdom, and that they should bring their powers of brain, push and purse to help to solve its problems and to make their own denominational papers more efficiently serve the kingdom. That the extension of the circulation of the denominational paper should be taken up as of first interest to the local church itself, for the cultivation of its life and the activity of its members rather than to gain support for a struggling paper. . . . The religious paper is expected to be the servant of the denomination or interest it represents, to run its errands, draw the water and hew the wood, without money and without price. And, on the other hand, it is paid for its generous service by seeing rival publications growing up in its field to cover every new movement which it has itself helped to promote."

"Normal evangelism is individual," said the Commission on Evangelism. "It was so in the New Testament day; it is so today. The numerical status of the church in our time furnishes no conclusive evidence that past methods will ever bring the world to Christ. Indeed does it not suggest at least the very opposite? But it looks very much as though the accomplishment of this result would be a comparatively easy thing if every adherent to the faith of Christ would feel a sense of responsibility for bringing into the kingdom the one who walks by his side along the way."

Dr. Walter Rauschenbusch spoke with manifest joy of the recent acceptance of ideals of social service in the churches. "This movement has made the social gospel orthodox. What was formerly the private heresy of some of us is now the dogma of the church—that this world, with all its sin, can be changed into the kingdom of God. Some who criticise us say that we do not attack sin. But we do attack sins. The devil always smiles when he hears talk about sin in the abstract, but he always gets mad and fights when anybody begins to talk about specific sins."

The Continent says: "The alertness and sensitiveness of the congress delegates was a notable fact about the meetings. They knew when to applaud and they knew when to sit in a silence that was more significant than applause. With magnificent spontaneity of chivalrousness they rose together in greeting to Miss Jane Addams and then listened to her address with faces tense and eyes ablaze and with no outward symbol of their feeling except an occasional gasp or shudder. In that electric hour every man present felt that a new era had been reached in Christian work. The men of the churches of America face the social evil with new fearlessness and new frankness and new purpose. This astonishing and dramatic address of Jane Addams was the high water mark of the congress."

Notwithstanding protests from some quarters, the committee of ninety-seven is now out of existence. Its work is left to the churches and the brotherhoods and to the Federal Council and to other general organizations. Probably the international Y. M. C. A. will be the one to prosecute certain of the forms of general activity rendered inevitable by the campaigns and the congress. The campaigns aggregated nearly 10,000 addresses, delivered to almost 1,500,000 men in more than 7,000 meetings. The team experts attended 2,400 committee meetings. Aside from the central campaign cities, numbering about seventy, there were more than 1,000 auxiliary centers. In the evangelistic meetings which 326,000 men and boys attended 7,580 have professed to accept Christ as Savior. In the field of service more than 300,000 men were enlisted in local committees.

"All over the world are traces of a changed attitude toward the social evil," said Jane Addams. "Not only are American cities recommending restrictive measures looking toward final abolition but European cities such as Vienna are doubting the value of their long established regulations and are therefore logically facing the same conclusion.

The medical profession is abandoning its century-old position of secrecy and connivance. Leading educators are at last urging adequate instruction for all youth. Shall not the church accept the challenge and bear a valiant part in this modern crusade? The call has come not from a holy hermit who had conquered temptation through withdrawal from the world into a solitary place, but from a multitude of warm-hearted youth who from our streets, 'paven with peril, teeming with mischance,' still eagerly clamor for a world made fit and fair for their budding life!"

The Commission on Social Service said in its report: "The duty of creating a righteous economic order is upon us all, on the employers, the workers and the public, on each according to the power he holds. Since organized capital undoubtedly holds the predominant power in modern industry, the chief responsibility must fall on the business men of the nation. . . .But the uplift of the industrial workers can not be left to the initiative of the employers alone. The emancipation of the working class must come from the workers themselves if it is to have durability and moral value." . . . "If we propose to base our economic order on justice and brotherhood we cannot allow the economic weakness of the poor to fix the amount of work which the individual is to do or the amount of wages he is to receive. It does not conform to the kingdom of God if our brothers are drained of their physical strength, their mental buoyancy and their moral self-restraint by excessive hours of labor and speed of work. We are still far from the kingdom when workmen in some industries are not able to support a family on their wages; when the working force of wife and child have to be used up in order to earn a meager living for the family; and when women prostitute their womanhood in order to eke out their insufficient wages. As But men are not fully saved either in body, intellect or spirit who have to live the driven and joyless lives led by many."

The Rural Church Commission said: "The whole problem of recreation needs to be worked out in the country under religious and school auspices. It is closely related to moral conditions, not only because some go wrong through the form of amusements which they find but because the playground is the field in which to train men, especially the young, in the needed virtues of honor, truthfulness, courage and all the experiences of team play. Every country church, especially if placed in a village, should open some room for the farmers on the day on which they "do their trading" and generally in the evenings, and should offer some periodic entertainment, often of an elevating and always of a refreshing sort, in order that the leisurely associations of country people may leaven the whole community with a spirit above that of the country store. At present the church is content to attempt on one Sunday of the month for two hours to eradicate the spirit which the store has implanted every day of the month except Sunday." It was said further: "For the leadership of the church we need pastors who are specially trained for the country ministry—men who will not think of the country church as a stepping-stone to the city church but who will recognize in the country church a life work worthy of the best minds and greatest hearts. Such a man will become a most positive factor in the co-ordination and federation of all country institutions, for he will have the confidence and love of his people and will, if he stays long enough in the community to become one of them, be a leader of thought and a molder of public opinion."

Jane Addams on the "Social Evil": "The Christian church cannot hope to eradicate the social evil until it is willing fairly to make it the test of its religious vitality; to forget its ecclesiastical traditions, to drop its cynicism and worldliness, to go back to the method advocated by Jesus himself for dealing with all sinners—including not only the fallen woman, but, we are bound to believe, even those men who live upon her earnings and whom we call every foul name. The method of Jesus was nothing more nor less than sheer forgiveness, the overcoming of the basest evil by the august power of goodness, the overpowering of the sinner by the loving kindness of his brother man, and the breaking up of long-intrenched evil by the concerted good will of society. The new publicity in regard to prostitution in itself forces the church into radical action. Understanding of the sinner has ever been essential to his forgiveness; knowledge of conditions has ever preceded social reforms. If it is discovered that the brothels are filled with overfatigued and underpaid girls, then it is obviously the business of the church to secure legal enactment which shall limit the hours of labor, fix a minimum wage and prescribe the conditions under which young people may be permitted to work. If it is found that the army of girls and men required in this vile business is constantly recruited from the young heedlessly looking for pleasure in vicious dance halls, on crowded excursion boats, in careless amusement parks, then it is the obligation of the church to guard and cleanse these pleasures and to provide others free from dangers. If the new publicity continues to disclose on the one hand the enormous number of little children who are pushed into an evil life through the very congestion of the city's population, and discloses on the other hand the large number of young people in dreary country communities who are drawn into vicious practices through sheer reaction from the monotony and grayness of their lives, then a nationwide church in the crowded city must advocate measures to lessen the sensational evils of overcrowding, and in the village it must offer social organization to all the solitary young people of the countryside."

The Social Service Commission recommended as definite things the local church can do: (1) "Urge the appointment of a commission to make a survey of the conditions surrounding the 'social evil' in the community and urge enactment and enforcement of wise laws"; (2) "urge upon the community the importance of having a correlation of the relief work done by the state, county, or municipality and institutional or private charity"; (3) "ally itself with the best sentiment of the community in urging the city to provide playgrounds and recreation centers"; (4) "make a flank attack upon the saloon by seeking to have provided under wholesome conditions some of the conveniences offered by liquor dealers as a bait to increase trade"; (5) "aid the city in providing and enforcing some competent censorship of the theaters, vaudeville entertainments and moving-picture shows where boys and girls congregate; and it can also aid in providing a wholesome substitute for unworthy recreation"; (6) help to repress the evil of dishonest employment bureaus by the establishment of real employment agencies under the direction of the municipal authorities"; (7) "aid the state by aiding immigrants of foreign birth and speech to become loyal and useful citi-

zens by affording them opportunity for friendly contact with their more experienced neighbors, for instruction in English, and for a better acquaintance with the real meaning of good citizenship"; (8) "lend its aid in the task of establishing and maintaining juvenile courts where minor offenders may be prevented from developing into actual criminals"; (9) permit " a much more extensive use of the church buildings themselves as neighborhood centers along lines of action which may wisely be affiliated with a directly religious organization"; (10) "insist upon proper inspection of the sanitary conditions in the housing of the people"; (11) "show its hearty appreciation of the work done by right-minded, honest-hearted and efficient public officers"; (12) "aid in carrying on a perpetual warfare in season and out of season, up hill and down dale, against the liquor business."

Among the findings of the Commission on Christian Unity was the following. "Experts have been placing before us an elaborate program of social reform. Why is it that the church of Christ cannot grapple with these social evils and take practical steps for their elimination? It is because the church is divided, because it does not present a united front for the social and moral reforms that are so sorely needed. It is a striking phenomenon that the efforts being put forth in our Christian communities for the uplift of the people, and for social and moral reform, are to so large an extent not under the banner of the church, are often in fact going forward under leadership which is indifferent and even antagonistic to Christianity. Yet, in almost every case, the idea and the impulse for these reforms has had its origin in the Christian church. The explanation is to be found in the fact of the divided state of the church. Her arm is paralyzed by her divisions; her social impact is enormously weakened by the fact that she cannot speak and act with unity. The need of the day in this land and in all its churches is a larger sanity, a soundness of mind which realizing alike the obligations and opportunities of the twentieth century will bring Christian churches of common origin, common faith and a common life so close together that, forgetting their differences, they will work together for the mental, moral and spiritual uplift of all the people. Waste of missionary funds shoud no longer be tolerated. The laymen who give the money should insist that no appropriations of home mission funds shall be made (1) to organize or help sustain a new denominational interest where an existing church sufficiently occupies the field; (2) to help sustain two or more curches where one would meet the religious needs, and where federation would make for strength and efficiency; (3) to perpetuate conditions of overlapping and rivalry which prevent development of the church and of the spiritual life and highest welfare of local communities."

HOW THE UNIVERSITY OF CALIFORNIA WILL TRAIN YOUNG MEN AND WOMEN TO TAKE CHARGE OF PUBLIC PLAYGROUNDS .

To co-operate with the great popular movement which is seeking to provide public playgrounds for the children in every city and town the University of California has announced special courses in playground work and physical education for the Summer session at Berkeley from June 24 to August 3.

The object is to train men and women to take charge of the public playgrounds which are springing up everywhere, to train teachers of physical education, and to acquaint teachers, principals, and school authorities with the best ways of conducting gymnasiums and school playgrounds.

In one Summer session much inspiration and suggestion can be obtained, and must insight into modern methods in playground work and gymnasium work, while by attendance upon three Summer sessions a professional training can be obtained. Similar courses offered last Summer by the university were enthusiastically attended. Of the 1,950 students in the Summer session for 1911 over 600 were enrolled for playground work and physical education.

In charge this Summer will be Everett C. Beach, M.D., Director of Physical Education in Los Angeles High School. With him will be associated Dr. William H. Anderson of New Haven, Conn., Director of the Yale University gymnasium. Prof. Clark W. Hetherington, formerly Professor of Physical Education in the University of Missouri, who now, as Director of the Joseph Fels Endowment in Play and Educational Athletics, devotes himself to advancing the playground movement and to work for improving the standards of athletic sports and physical education throughout the country, and ten other experts in physical education and playground work.

Among the courses offered will be instruction in the organization of playgrounds, in elementary and advanced gymnastics, in anatomy, physiology, hygiene, physical diagnosis, first aid to the injured, in therapeutic gymnastics, and the health supervision of schools; in track and field athletics, in aesthetic gymnastics, and in folk dancing—national dances of the European countries, and a course for mothers, in the meaning of play, hygiene of the nursery, and the care of the child in cases of accident. There will be a course in military instruction, courses in gymnasium exercise, a course for those who wish to learn to swim, a course for the training of swimming instructors, and varied courses in the general administration of public playgrounds. In these courses, the students will use as a laboratory a children's playground, which will be maintained on the university campus throughout the Summer. Here many hundreds of Berkeley children will be found playing every day.

The sudden rise of the playground movement is one of the most striking and encouraging of recent social phenomena. The country woke up one day to find that with the growth of congested towns and cities, full of flats and apartment houses, children no longer had the old-time opportunities for healthful outdoor play, but were forced to play in the streets, in cluttered vacant lots—in ways and places where the opportunities for mischief, evil, or harm were great. Then the movement began for the establishment everywhere of municipal playgrounds. Los Angeles now has eight such public playgrounds, with an additional seven in Summer; Seattle has twenty-three, Oakland has seven, Fresno has seven, San Francisco lingers behind, with only four supervised playgrounds, but with three other supervised playgrounds soon to be established, while Portland is about to vote on a proposed bond issue of $500,000 for the purchase of playgrounds for the children. Oakland's first annual appropriation for playground work was $9,000, the next year the city provided $12,000, and the community was so delighted with the success of the playgrounds that this year's maintenance budget for playgrounds is $40,000.

There is now scarcely a town in California with more than 25,000 population which has not at least one supervised playground. Not only large cities, but small towns as well profit by the establishment of playgrounds. Their starting in a community means instantly a marked permanent decline in the number of arrests of children for mischief, petty crime, or other juvenile delinquency. Their establishment means improvement in health, happiness, good scholarship in the schools, and general welfare. It is essential, however, that a playground should be under proper supervision, since the unsupervised playground may prove a source of quite as much harm as good. Moreover, a community of much size needs not one playground, but many, since experience shows that a playground is of small service to children who live more than half a mile distant. The rapid growth of the movement and the consequent lack of an adequate supply of men and women trained to supervise playground work makes the offering of university training courses particularly a public need.

In this playground movement the university is co-operating with the Playground and Recreation Association of America, which maintains offices in San Francisco in charge of Mr. L. H. Weir, 1058 Phelan Building, San Francisco, Field Secretary for the Pacific Coast. The association advises communities, school authorities, and others, as to how to organize and conduct their playground systems to the best advantage, and sends out lecturers and disseminates literature on the subject.

One novel feature of this Summer Session work at Berkeley will be a course in the "Social Centre" movement —a movement which recognizes that recreation and opportunities for self-improvement are needed just as much by grown people as by children, and which seeks to bring it about that the country and city schools shall not be locked up and left idle when school is out, but shall be used as clubhouses, lecture halls, and social centres for the whole community; which seeks to bring it about that lecture courses and night classes for adults, club meetings, and use of the parks for athletic sports and outdoor games for all ages shall be available for young and old the year around, and thus the community may promote its own health, intelligence, and zest of life.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

Hospitals in Panama.

When I went to Panama in 1851, it had a very bad name, through the deadliness of its climate. The Isthmus was a "place of graves." But I soon learned that this evil reputation was quite undeserved, and though "death reigned" there, not the climate but men's self abuse was the cause. When I had there a year and a half, and buried many strangers, I told my people, in a sermon, that every one of these had been killed by strong drink, and no one disputed my word.

Of course, I had much work to do in the hospitals. Chief among these were the City and the Foreign hospitals. The first was a well-built stone quadrangle, not so badly planned but shamefully neglected. The patients complained much, and I doubt not with reason, of lack of food, medicine, and nursing, while filth and poor ventilation made it a pesthole. There was no resident physician and the doctors who were employed by the government visited the place when they pleased, and seemed to have very little interest in their work. On one occasion, on entering the place, my nostrils were greeted with an intolerable stench and I asked of a patient the cause. "If you wish to know look in that stall," was the reply. I looked and saw a body in a state of putrefaction, and was told that it had laid there for days. (In that climate death is quickly followed by decay.) Two other bodies laid near and I was told that neither doctor nor nurse had been there for forty-eight hours. "Man's inhumanity to man" was well illustrated here.

I did what I could for the wretches who were suffering and dying there, remonstrated with the city authorities and the governor, but I was a "gringo" and they cared nothing for me. But when I made an outcry in the daily papers, the public took up the matter and conditions were somewhat improved. Shame did what duty and decency failed to do. But still the evils were only lessened, though far from cured.

The Foreign Hospital was a very different place, which it was a pleasure to visit. It was the hulk of a stranded ship, and of course without the conveniences of well ordered hospitals, but the medical care and nursing were worthy of civilized life. All the doctors who severally had charge of the place were capable men who took real interest in their patients, and though most of these were the victims of their own misconduct, they were treated kindly and faithfully. The doctors sometimes spoke to me in bitter language about the vile habits of some of those there, but never reproached the patients themselves. All of these were cared for in the best way possible in the circumstances, and many a life was saved in this way.

Much of my most fruitful work on the Isthmus was done in this hospital, and there men who had brought sickness and death on themselves found through their sin and its bitter fruit the road to glory. It became my duty to notify friends in many lands of the death of their loved ones, but the pitiful plea, so often received to put some mark on their graves, so that the bodies might some day be removed, could not be heeded. They must there wait the resurrection.

LINNETS AND UNDERWOODS.

W. N. Burr.

"The first of May and the turn o' the year," said Phyllis the other day as we started out on a round of parish duties and pleasures.

I took in the "turn-o'-the-year" part of her remark with a vivid sense of its aptness, for there it was, spreading out all about us. The sunshine seemed suddenly to have turned summery—not hot, but carying a summer quality that had taken the place of something a little different that had the dominant quality only a few days back. The ground was drier, and down near the ground the roadside weeds were beginning to grow brown and lifeless. The orange trees seemed to have burst into great blossom-balls all in a night, and the heavy fragrance of the waxy flowers was spilling out upon the air and soaking it with unseen but quickly recognized deliciousness.

"Whom having not seen ye love." All at once I seemed conscious of another Presence, unseen but real.

There were yellow poppy patches over in the fields; and a few dark-hearted but bright-rayed sunflowers were standing about awkwardly, like long-limbed, coarse-clothed young Abraham Lincolns, finer features of the

landscape than outside appearences would indicate. But it was the Charlocks that swarmed that day, their white and purplish blossoms suggesting the garden radish when it gets ready to go to seed.

The linnets were the birds in evidence. I spoke of it as a dozen of them flew into a wayside pepper-tree.

"It is often so," replied Phyllis, with just a little touch of "snap" in her tone. "The unwelcome people are usually assertive people. Listen to those linnets, chattering away with apparently no sense of the fact that nobody likes a linnet, except the Audubon Society folks, who love all birds because they are birds, never taking into account their habits and practices. Those linnets remind me of——

"Ought we not to love the people-linnets just because they are people, regardless of their habits and practices?" I interrupted.

"Love them, yes, in a general way," she replied. "But we can't always 'like' them. There are people of the linnet type that I do not like, because I am a—— a—— well, a sort of an orchardist rather than an Audubonist. The two look at linnets from different viewpoints, you know."

"Yes, I know, but which is right?" I said, after the manner of one accustomed to weighing things down to pennyweights.

"Bah!' she replied, with a good woman's emphasis. "I am in favor of Audubon societies, but an orchardist has the right to think when flocks of linnets setle down on his peach trees."

"And sometimes to act," added a voice that was not the voice of Phyllis.

Mrs. Jeremiah Fisher was standing at the end of the cypress hedge that hid her peach-orchard from the roadway. The Valley People must in some way put the distinguishing mark upon the two Fisher families, so we have fallen into the way of tacking on the given names of the two head men. We have the Isaiah Fishers and the Jeremiah Fishers.

"You don't believe in just saying pretty things about linnets, do you, Mrs. Fisher?" Phyllis asked, a bit assuringly, as we walked into Mrs. Jeremiah's cool livingroom.

"Well—no," Mrs. Fisher replied, hesitatingly. "Linnets is mighty exasperatin' birds, what with their chatter and their destructiveness. I do think they're smart in a way, and some of them men folks of the'rs that gets themselves up with red feathers mixed in with the regular brownish-gray do have a most likable look to them. But on the whole I don't think much of them, what with their everlastin' chatter and destructiveness. They make me think of several kinds of conceited people who talk a whole lot of silly stuff, but never do nothin' worth while because they never had the sense to learn how."

"I suppose Mr. Fisher is very busy with his cultivating these days," I remarked, hoping to turn the conversation into another channel. Somehow talking about "people" never seems to me very profitable. It is too easy.

"O, yes, he's at it all the time now, from morning to night. But he likes it. I don't know what Jeremiah would do if he couldn't be working. Speaking of linnets, Mrs. Parsons, somehow them birds always makes me think of the Underwoods at Pine Station—they are so unwelcome, so unlikable in their ways, and yet they keep right on pushin' themselves forward year after year, and thinking whole community would go to rack and ruin if they didn't chatter just so much, and always manage to be around. Did I ever tell you about the Underwoods at Pine Station?"

"I think not," repiled Phyllis.

"Well, there ain't much to tell, but we used to hear about them Underwoods once in a while in my father's family. I never really knew them, but my father and mother used to live down at Flat Station, and every once in a while when us youngsters would get a little bigoted and loose-tongued—all chatter and yet no sense of anything a little out of the ordinary—father or mother would say, 'the Underwoods from Flat Station have arrived.' We used to ask mother once in a while what it all meant, but it was a long time before we got it out of her. Mother was a sweet-tempered Christian woman who opened her mouth and let it out when she had something good to say about folks, but who usually kept the bars up and fastened when it was just people's faults and failings that were up for telling. So when we asked questions about the Underwoods of Flat Station mother she'd just smile and say, 'Oh, they were good people, only——well, I hav'n't time now to tell you about them, only some day, perhaps.'

"But one day after we were grown mother told us that the Underwoods of Flat Station were just a family of good people who thought a little too much of their own goodness, who kept themselves always inside of certain very narrow but iron-bound 'thou shalts' and 'thou shalt nots,' who criticized sharply other people who did not walk by exactly the same rules, who lived the same little round year after year and did not even read the papers to find out what the world outside of Flat Station was doing anyway, and yet who were always chattering like linnets as if they knew a little bit more than anybody. It was awful hard work for anybody to 'like' 'em, and yet everybody took themselves to task if they began to suspect that they did not 'love' the Underwoods, because they felt that they ought to 'love' them, on general principles.

"Now, linnets always make me think of the Underwoods. Nobody likes linnets, except the bird folks, who make themselves love all birds on general principles. Mother said quiltin' a quilt always made her think of the Underwoods—just straight lines of stitches—nothin' to it but straight lines of stitches. It got awful monotonous for mother. She was one o' them women that likes to do things requiring some planning and thinking-out, and using your wits. And it does seem mighty narrowin' to have everything all thought out for you, don't you think, Mr. Parsons? I sometimes wonder if that is not just the reason that the Master didn't leave a lot of set rules for us to go by,—just said 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,' and left it to us to use our wits and work out the details for ourselves. There ain't much chance to exercise and grow if one just sets down and quilts straight lines of quiltin' all one's life. It would make linnets of us, wouldn't it—narrowed-down chatterers whose natural habits make us unwelcome to other people."

On our homeward way that afternoon Phyllis remarked: "I was reading an article on Alaska the other day and I came upon these words: 'Life is apt to be a little monotonous in Alaska when there is no work going on, and you are apt to do too much thinking and to lose your sense of proportion.' Too much thinking along one line, of course. Somehow Mrs. Jeremiah's story of the Underwoods made me think of that."

"Well, I am truly sorry for such people—" I began.

"Yes," interrupted Phyllis, "So am I—sorry that linnets are linnets and that Underwoods are Underwoods; but what can one do about it? The linnet nature can't be changed, and the Underwoods, when they get old are not likely—"

"We must tackle the Young Underwoods while they are in the 'plastic stage,'' before they become set in the narrow way of straight-line quilting," I said.

And for once the man had the last word.

La Canada, California.

THE CONQUEST OF IMPATIENCE.

Sermon by Herbert Atchinson Jump in the First Congregational Church of Oakland.

Text: Revelation 6:10—"How long, O Master!"

The hard thing about being a martyr is not having your body burned or torn asunder by lions. With a little philosophy and a little religion these grim experiences can be shorn of their terror and almost enter into the monotony of the day's work. The hard thing is have your faith disappointed. To believe that God is Lord and that He is supreme; that this world belongs to Him and to Him alone; that you have heard His voice and heard it correctly; and yet to have the world vote against you and your message and your truth—this is the crowning problem of martyrdom. The soul possessed of apostolic fervor possesses faith in the righteousness of the universe; but to see the righteousness apparently unvindicated, to have the Almighty seemingly asleep, like the Baal to whom the heathen prophets on Mt. Carmel called—here is moral perplexity.

Out of such a state of mind was born our text. The souls of the martyrs were assembled under the altar, and the imagination of man could locate them in no more beautiful resting-place. Those who perish for God down here on earth are to abide close to the altar of God's presence up above. And from their home they observed the ongoings of the world. It was still filled with hate, with blindness, with selfishness—the very sins that had put these martyrs to death. "Have we died in vain?" they began to ask. "Are not matters going to mend before long? When is Satan to be overcome and thrust down into his proper place?" And the more they thought and talked about it, the deeper became their bewilderment until finally they cried out in a great voice—and the greatness of the voice indicated the urgency of their protest—"How long,O Master, the holy and true, before Thou dost judge and avenge our blood on them that dwell upon the earth?"

It is a somewhat barbaric desire, this craving to have their blood avenged. But, we must recollect, even martyrs are not necessarily perfect. There is a tinge of spitefulness left in many a saint, a touch of the old Adam persisting in many an apostle—that wants to get even, that doesn't feel quite comfortable unless there is somewhere, somehow, a balancing up of the score. This feeling lies back of much of the old-fashioned thinking concerning hell and heaven. And so in our text, these souls have not altogether caught the spirit of the Lord's altar beneath which they are dwelling; else they would have prayed like Christ for the forgiveness of those who had done them hurt, rather than plead in the language of revenge for their blood. And it is because in this respect of mercy that they fall a bit short of moral grandeur that we dare to read into our text a meaning that shows them to be imperfect in another respect. Their question is quite conceivably an expression of actual impatience. There is a querulous note in it, I venture to suggest. They are just a bit resentful with the Lord of the altar that His mercy is so long-suffering, so generous, so gentle toward the murderous sons of wickedness. They are not so different from Jonah when he was wroth with Jehovah for sparing Ninevah. Their residence underneath the altar ought to have taught these martyr-souls long-suffering,they ought to have mastered the secret of patience, but apparently such is not the case. So they break forth into questioning, "How long, O Master?" And their questioning is loud with protest and with censure and with indignation.

Most of us in the world to-day are not martyrs, and we are not occupying residences underneath any altar, and we are not crying violently for vengeance upon the Romans or anybody else. But many of us are tempted by the same vice of impatience that seems to have lodged itself in the bosoms of these first century Christians. Impatience is one of the besetting sins of the age. The excellent injunction to "wait upon the Lord" we never hear nowadays; we have lost our habit of waiting for anything or on anybody. As a popular song of recent date declares, "I want what I want when I want it." We start out after success and we insist upon having it immediately. Our bodies are sick,—we demand that the doctor mend us before to-morrow night. We have business ventures here, there and elsewhere,—and we want returns from them by the next mail. Impatience is but the reverse side of hurry; and we hurry more than we do anything else in this twentieth century. Impatience records itself in the lines of the face, in the accents of the voice, in the muscular reactions of our bodies. Have you ever noticed the difference in the walk of a Chinaman and an American? The Oriental moves leisurely, he has a walk with a roll to to it, due to the fact that he actually rests on each foot after each step. The American, on the contrary, walks as though he had just stopped running. In that contrast lies the difference between the two races. The American is as impatient by temperament as the Chinese are the opposite; and in many respects it would be not altogether a misfortune to be a Chinaman. It behooves us to learn from our yellow brother how to conquer that inner spirit of unrest, that ambitious fretfulness, that ceaseless interior ferment which mark the American mind.

The chief charge against impatience though is its religious implications. It is but another name for faithlessness. God has a plan for the world and for you. You are to do your part co-operating in that plan, of course; aspiration and energy and consecration are due from you. But having done that, then you should wait upon the Lord. You should not call out every morning,"How long,O Master?" and every evening, "When will the Lord lay bare His holy arm?" In a homely picturesque phrase of current life, the Christian whose faith is of the right sort will not be all the time ringing up Central. He will assume that the Almighty is attending to business, and

the unrolling of time and events is in accord with the Divine purpose, that the years in the last analysis will reveal the proper proportion of things.

There is a delightful story of the prince and the painter. A certain German court painter was once commanded to paint a famous scene in the life of his patron, and when the picture was delivered the prince found fault because in the representation his body occupied less space on the canvass than the body of a certain baron. In self-defense the painter pointed out that the arrangement of the group and the requirements of perspective made this necessary. "Perspective?" roared the prince; "What is perspective to a prince?" But nevertheless even princes have to obey the laws of the universe, both geometrical and otherwise; and so do we; and there is evidently a Divine proportion in the ongoings of the universe, a rational and logical succession of events and processes, with which sometimes we in our finiteness are not altogether acquainted. And though in our royal self-esteem we would like to be independent of this perspective which Almighty wisdom has ordained, we cannot. It is the more seemly attitude, therefore, to accept quietly the providences that come to us, and realize that whether we understand it or not, the Master of whom we are ever inquiring "How long?" is a Master who is holy and true, and in his holiness and truth we ought to find a sure resting-place for faith.

Assuming then the presence in all of us of a tendency toward this impatience, an impatience which is in effect unfaith in the all-wise Father,the question arises, How can we conquer this tendency? When ambition so far outruns achievement that the blues are lying in wait for one's soul just around the corner; when the processes of spiritual healing like those of physical convalescence seem so slow-going and the days seem scarcely to mark any gain in the battle against one's insidious foes; when evil continues to triumph in the world and the Kingdom of God approaches on such tardy feet; when in short the ever-recurring query is, "How long shall obstacles of sinister import stand in the way of the accomplishment of the Divine will,"—under all these trying circumstances, what way of escape lies open to the soul of the sorely beset Christian?

Our salvation, we answer, is likely to come to us through attention to the four-fold program of a rational life. Most of us are not rational; we live not according to a carefully considered program, but according to accident or the way our fathers lived or the way we lived last week. As a matter of fact, the new tensions and new strains of this complex age should send us soberly to inquire how to marshal effectively our resources against our hideously pressing enemies. The four-fold program of a rational life to which we allude contains these great words: health, nature, study and dependence. Let us consider them briefly in order.

1. We are to conquer our impatience by building up a fortress of bodily health. Many of our sins are nothing but sicknesses. Our vices are but the treacheries of a worn-out body proving false to the inner spirit. And at no point does physical fatigue reveal itself more surely and promptly than in its sapping of one's power of endurance. Long before a man or woman is so tired that he cannot be aggressive he has become so tired that he cannot be patient.

It takes considerable space sometimes in our newspapers to record the "lost articles" whose owners are desirous of recovering them.

Suppose that for each day every case of "lost temper" that happened in the human race was put into print. I imagine that all the books of the world could not contain the record that would have to be made. And at least half the cases of lack of self-control are but cases of physical unhealth. To meet this situation, therefore, we need to attend to our bodies. There are business men among us, for example, who ought to spend an hour a day tramping over the hills back of Oakland. We ought to expand our lungs in the open air and open our sweat-pores with honest exercise, and there would be distinct return for the investment. That hour would bring more customers into your store, more sunshine into your home, more sweetness into all your business relations with your stenographer, your clerk, your saleswoman. And if you cannot obtain this open-air tramp, then let your program be made at least with reference to proper diet, reasonable sleep, morning or evening calesthenics, abstemiousness of life, a gymnasium or punching bag. An Italian proverb says, "The world is his who possesses patience." We might add, "and patience is his who has obtained health." So be considerate of that bundle of nerves and muscles and organs and glands which the Apostle dared to call a "temple of the Holy Spirit." Give it its due of fresh air and exercise and and rest and fun and relaxation every day; even if, like ex-President Eliot of Harvard, you have to arise before 6 in the morning to ride your bicycle. With better health, you will have larger optimism and more endurance and a quieter spirit as you await for the manifestations of the sons of God.

2. We are to conquer our impatience by developing a more intimate friendship with nature. Civilization is a terribly omnipresent thing. The city hates to let go of a soul, once it gets its talons fixed in him. And yet it is only as we flee the city and all it stands for, and commune with the hills and trees and lakes and ocean and all that they stand for—it is only thus that we can preserve for any length of time our sanity. For the world of humanity is frenzied, but the world of nature is calm. In some hours of need a river has been of greater spiritual service to a soul than a prayer-meeting. Mountains have cured men of their doubts as truly as books have done so. And when the threatening foe of one's peeace is this vice of impatience, then preeminently the slow on-goings of the physical universe can preach sermons than which no more compelling ones have ever been uttered. This homiletic value of nature Matthew Arnold has set forth in his poem entitled "Self Dependence:"

"Weary of myself, and sick of asking
What I am and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the star-lit sea

And a look of passionate besire
O'er the sea and to the stars I send;
'Ye who from my childhood up have calmed me,
Calm me, ah compose me to the end.'

From the intense, clear, star-sown vault of heaven,
O'er the lit sea's unquiet way,
In the rustling night-air came the answer;
'Wouldst thou be as these are? Live as they.'

'Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

And with joy the stars perform their shining,
And the sea its long, moon-silvered roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.'"

3. We are to conquer our impatience by study of the ways of life and society. Most of us are poor observers of social movements, and that is because most of us are poor students. A student is a man who is willing to consider, and most of us find it easier to act than to consider. But when you do stop to consider what is going on in the universe, you discover that everywhere the realities which are worth while are debtors to the time element. It is short business to make a paper soldier-hat for your son, but it takes five centuries more or less to build a tree worthy to stand in a California forest. A thriving industrial and social order can come into being in a few years, but a genuine nation, with a national ideal and with deep-going patriotism, cannot be established in a day. So we need to beecome students until we have realized the sanctity of the time-element in this world of the good God.

It was Epictetus who declared, "No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I tell you that there must be time in which to grow the fig." And there must be time in which to grow a brain, or a heart, or a soul, or a family, or a community, or a church, or the Kingdom of God. We should study the course of history until this lesson is graven deep upon our consciousness. How long it was before slavery was finally overthrown in Christendom, before liberty came to her own, before democracy had a voice that was loud enough to be heard by all the races! But finally in God's own time these high ends were brought about. And without question God has other ends as noble and as ennobling that are to be manifested while history unrolls her scroll. The man on the street is impatient and never learns how to restrain his impatience; the student however drinks from his books and observations a composing and a comfortable draught; for everywhere he sees the steady, unconquerable footsteps of the Ancient of Days as He moves grandly down through the centuries.

4. The last word in our four-fold program of rational living by which we are to exorcise this demon of impatience is dependence. It was Goethe who said that "Decision and patience are the king-qualities of human nature." The former is the man asserting himself; the latter is the man restraining and abasing himself; and these indeed are the proofs of greatness. But of these king-qualities the finer and more difficult is patience. In its higher manifestations patience is but another name for the acknowledgement of God. It means the soul sees itself as dependent. We may not be worms of the dust, but we are children, not brothers of God, and there is a filial humility that beautifully becomes us in this estate.

We are fortunately saved in these later days from some of the dogmatic puzzles against which our forefathers used to break their souls. We do not worry now very much about predestination and original sin and the unpardonable transgression and other terms that bulked large in the sermons and treatises of a century ago. It is an emancipation for which we have reason again and again to be grateful. But there was an assumption underlying the Calvinistic scheme of theology which is as true to-day as when John Calvin himself walked the streets of Geneva; assumption, namely, that we are the creatures of God, are dependent upon Him, do not exist by and for ourselves alone, are helpless except as the Almighty becomes our help. And if we had not lost this sense of dependence—which, as the great philosopher has said, is after all the essence of religion—we should not be the victims of impatience as much as we are. Old Dr. Donne used to rhapsodize, "Pray and stay—those two blessed monosyllables." The one makes possible the other. Let us therefore return to an active fellowship with the Heavenly Father of our souls. Let us resume that vivid companionship with the Eternal Christ which was the glory of so many saints of yore. Let us hold fast to that faith which we have tested and tried ere this in many an hour of strain and sorrow and tribulation—and we shall find peace unto our souls. In a word, let us be religious; and the calm of the Infinite Father, like the clear quiet atmosphere of one of our Western tablelands, will bathe and sustain and make strong our souls. Thus we shall conquer our impatience, and in the conquest show ourselves to be in truth sons of God.

NOTES AND PERIONALS

"The Oriental in America" will be the subject of a paper to be read next Monday by the Rev. George Hinman at the meeting of the Congregational ministers of San Francisco and vicinity.

The Christian Register quotes a professor in a Presbyterian theological seminary as saying: "This it is to be a Christian: to make Jesus our teacher and exemplar and to live his life among men! The Christian Register's comment is, "How times have changed!"

The Rev. James M. Campbell has accepted a call from the Church at Avalon Catalina Island, and enters upon his work there the 19th, of this month. The Church at Sierra Madre, where he labored for six and a half years gave him a substantial gift of money at a large farewell reception which was tendered him.

Last Sunday evening the Rev. A. W. Palmer of Plymouth Church, Oakland, began a series of sermons under "The Unsolved Problems of Christianity. **Topics:** (May "The Better Social Order"; (May 12th) "The Church and the Immigrant," (May 19th.) "The New Conscience about the Social Evil"; (May 26th) "The Future of the Negro"; (June 2nd) "The Federation of the World"; (June 9th) "The Attainment of Christian Unity".

A Los Gatos reader of The Pacific writes: "It is possible that several Congregationalists from San Francisco and Oakland will spend a portion of the coming summer in

Los Gatos. One of the rare privileges of this beautiful spot is the opportunity to hear Robert Whitaker. On no account should this be missed. They will go back to the old problems of their lives with a new vision, to the old responsibilities with a new acceptance. If the writer were sure that this would not be read by Mr. Whitaker, he would say a great deal more; but he would repeat: those who are trying to follow the Master should not fail to hear him if the opportunity offers.

Mrs. E. C. Allen, for many years a beloved member of the Congregational Church of Lockeford, passed into the other life on the 28th of April at the age of 79. Funeral services were conducted on the 30th by the Rev. George H. DeKay. Considerable of the time for several years Mrs. Allen had made her home in Oakland, but a few months ago she returned to Lockeford to reside with her son. Her death was sudden. About to pass from one room to another she sank gently to the floor and after lingering for two or three hours passed quietly away. A woman ever interested in all good things and works she will be greatly missed wherever known.

Among the Churches.

CALIFORNIA.

San Francisco, Richmond.—Two new members received last Sunday evening at communion service in Richmond church.

San Francisco, Bethlehem.—Eight persons were received to membership at the last communion service, five on confession. During the last four months twenty-five have been received.

Oakland, Olivet.—This new church in the Rock Ridge district is prospering. At the last communion the Rev. E. J. Singer, the acting pastor, had the pleasure of welcoming nine persons into fellowship.

Glen Ellen.—The average attendance at the Sunday-school is more than double what it was a year ago. A new organ was placed in the church not long ago and the building was materially repaired and renovated.

Sebastopol.—At the recent communion service a father and mother and four daughters were received to membership. During the last nine months 51 persons have united with the church. Three more have sent for letters and will unite soon. It is hoped that arrangements will be perfected ere long for building an addition to the church edifice for Sunday-school and gymnasium purposes for both boys and girls and for general social use.

Petaluma.—A beautiful Mothers' Day service was held in our church Sunday evening, May 12th. Four little girls from the Sunday-school acted as flower girls, presenting each worshipper as he entered the church with a white rose, symbolic of mother love. The sermon was by the pastor on "A Mother's Influence over her Children during the Teen Age." There was a large congregation present.

Oroville.—The corner stone of the new church building was laid last Sunday by the Rev. H. H. Wikoff, the Pacific Coast Secretary of the Church Building Society. The pastors of the Methodist, Baptist and Episcopal churches were present and had part in the exercises. The new building will be an up-to-date one costing $25,000. In the evening Secretary Wikoff gave an illustrated lecture on "The Pilgrims of the Pacific West," the Methodist Church being kindly offered for the occasion. The Rev. Roscoe Douglas is pastor at Oroville.

Los Angeles, First Church.—Sunday, May 5th, was observed as the twentieth anniversary of the ordination of Dr. William Horace Day and the forty-sixth of Dr. Warren F. Day. To an unusual extent, the membership of the church was in evidence, for whom the ground floor was reserved; sections being set apart for those whose admission was within certain dates. This classification added much to the interest of the occasion, and brought many together whose regular seats are in different parts of the house. No unoccupied space was left. The pastoral prayer was offered by the senior pastor and the sermon on "New wine in old wine skins" by Dr. William Horace Day. Later, it was learned that some of those who listened to the message in the sermon were led to decide to begin the Christian life.

Lemon Grove.—At the communion service last Sunday morning fourteen persons were welcomed into the fellowship of the church, four on confession of faith. During the two years and a half of the pastorate of Rev. Clifford Nott Hand sixty-seven additions have been made to the membership, twenty-five on confession of faith—just a little short of doubling the roll in that time. The need of larger quarters, especially for the Sunday-school, has become acute. The average attendance during the past four months has been in excess of the number of sittings. An enthusiastic meeting of the church last Thursday evening voted to proceed to the erection of a new edifice and appointed committees on finance and building. Architects are preparing preliminary designs for a structure to cost about $5,000, exclusive of furnishings.

San Francisco, First.—Dr. Aked gives the baccalaureate at Stanford next Sunday. In the morning the Rev. George Laughton, pastor of Mission Congregational Church, willl occupy the pulpit. Last Sunday afternoon Dr. Aked gave the baccalaureate at Mills College. Among the notes on the calendar last Sunday was the following: "Plans for the consolidation of the Plymouth Congregational Church with our own are being rapidly matured. There is every probability that they will, in the course of a few days, be unanimously adopted by the Plymouth Church Meeting. It has been thought desirable to arrange a Social Evening, in the course of which we may all get to know each other. Invitations have been sent to all Plymouth members for Monday evening, May 20th. It is hoped that all members of our own church and congregation will be present to welcome their guests and future comrades."

SANTA CLARA ASSOCIATION.

The annual meeting of the Santa Clara District Association of Congregational Churches was held at the Campbell church April 30th and May 1st. There was a large attendance from the many churches in this large district and the program, discussions, and fellowship were all of a high

order.

In additional to the usual routine of business the following program was presented: "What I Would do were I a Layman," by Rev. Roy Campbell; "What I Would do were I a Minister," by Prof. J. Fred Smith; "The Over-churched Town, and the Remedy," by Rev. Noah C. Gause; "Attitude of the Church to Revivals and Revivalists," by Rev. C. W. Merrill; "The Church and Young People," by S. W. Mack, vice-president International Sunday School Union; "Problem of the High School Boy and Girl," by Prof. L. B. Avery, Principal of San Jose High School. An address was made by Prof. Geo. D. Castor, of Pacific Seminary, on the subject "Christianity's Response to Human Need." The Rev. J. B. Orr of Santa Cruz gave the annual sermon which was followed by the communion service.

The delegates were warmly received and royally entertained by the Campbell church. This, together with the wealth of flowers everywhere in evidence throughout the shaded village, will make the conference one long to be remembered.—N. C. G.

AN INTERDENOMINATIONAL MISSIONARY MEETING.

A meeting of "The San Francisco Women's Inter-denominational Missionary Committee" will be held on Thursday, May 23d, at the First Baptist church, corner of Octavia and Market streets. Morning session at 11 a. m.; afternoon, 1:30 p. m. Lunch will be served at noon by the ladies of the church at 25c per plate. There will be bright interesting addresses and special music, and it is hoped that all our Congregational churches will be well represented at this meeting.

WASHINGTON.

Deer Park.—In the membership of Open Door Congregational Church, Charles H. Burdick, Ph.D., pastor, seven members received may 5th, five upon confession. Seven more are also now ready to unite with the church. The pastor is delivering a course of lectures upon the "Religion of Paul." Prayer meetings largely attended. A series of studies in "The Sermon on the Mount" is being given by the pastor.

INLAND EMPIRE NOTES.

Lamont.—This church is still without a pastor. It is a town of about 300 people with a $20,000 brick school house, and with but one church. With the two points adjacent to it, Benge and Yoakam, and a rich district around it, there is a splendid opening for an efficient minister.

Sprague.—At the earnest request of the church and the people of the town, the pastor of this church, J. Edwards, has been led to reconsider his resignation, and has decided to remain. The church and Sunday-school are in good condition, and despite removals the finances are in better condition than ever before.

Home Missions Council.—The work of investigation under the auspices of the "Home Missions Council of North America," is making fine progress in this district. About two-thirds of the 2,000 school districts have been heard from. Many of the reports give evidence of over-churching, while in some districts there is real destitution of efficient religious privileges. There is a great need of readjustment in many places.

Re.v Charles H. Spragueon one day remarked to one of his sons: "Can you tell me why lions did not eat Daniel?"

"No, sir, why was it?"

"Because the most of him was backbone and the rest was grit."—Youth's

The Home.

WHEN WE ARE RICH.

"When we get rich," said the man, "we'll travel and we'll travel right!

"We'll go to England in May and to Italy in January. We'll do the Alhambra, and we'll know the Taj Mahal as well as I know the front door of my bank. We'll stalk deer in Scotland, and we'll catch red and yellow fish somewhere where the water is as blue as it used to be in the geography pictures. Oh, we'll see the world and we'll enjoy it, when we get rich!"

"Yes," said the woman the man thought he loved. "Yes," and she looked at the man she was trying very hard to love, and her eyes filled with tears to think how poor, how desperately poor, he was.

Poorer than the ragged little children who ran in and out of the squalid doorways down in the sweat and turmoil of miserable poverty.

Poorer than the meanest beggar who stands in the streets at night and holds out his dirty hands and whines to the passerby for money.

The glory of the moon and the splendor of the stars are the beggar's for he has leisure to behold them, and he hears also the light songs of those who travel the bright streets late.

Poorer even than the silent men who lie over there in the house of death waiting for the burial of the paupers, for peace is the eternal legacy of the dead men, peace and the perfect understanding of the great riddle—at last.

Poor beyond all words is the man the woman is trying so hard to love, for he knows nothing, sees nothing, loves nothing really but the money he is working so hard to get.

The moon—he has no time to bother with moons. There might be a thousand of them rising out of the sea at once for all of him; he'd never know a thing about it. A man can't compete with conditions these days and sit up looking at moons.

The light of a friendly hearth—pooh, pooh! Wood costs money, and it doesn't do to get too friendly with people; they're always wanting to borrow money or something.

The new book, the fine pictures, the music that feeds the heart and warms the chilling soul—yes, yes, some day, some day, he'll have time for all these things—when he gets rich.

And the woman the man would like to love, if he only had time, grows old and tired, and her heart aches with loneliness, for there is no time for children in the life of a man who wants to get rich. Children are expensive. Some day, perhaps, when we get rich.

And all the time the clerk who works for the man who wants to get rich, rich beyond the dreams of avarice, and he gets only fifteen dollars a week at that, and has to wear a fresh collar every day into the bargain.

Rich! Why, I should say so. He lives across the ferry; says a flat is too cheap for him with all he has to live for; and he has a ridiculous garden in his little pocket handkerchief of ground, and there's a dog and a cat, and there's an absurd old twisted tree in the garden, and the birds come back season after season, the clerk believes.

And there's a clump of violets at the gate; you can see the shape of the leaves through the light snow even now—how long the scent of violets does last—mfh, mfh, mfh, that's almost like a whiff of them now, isn't it? And what's that? Yes, there's one pounding on the window. Look out, rosy cheeks, you'll break the pane. What a pair of dancing eyes; what a funny little squeaky voice, and what a pair of red boots! Why, they are regular beauties, I tell you; only $2.98; a little dear; of course, but they're worth it, every cent.

Then she comes to open the door. Dear me, how delighted she is to see him, and he nothing but a fifteen-dollar-a-week clerk! Red Boots is quite, quite jealous of that first kiss. What's that in that package, brown sugar? Yes, a quarter of a pound of it—what taffy it will make tonight, and such news inside the door!

The cat ran away; the dog got into a fight, and he whipped the other dog, too. Too bad he had to fight, but after all, "Here, Towser, they can't down you, can they, if you are getting old?"

"Santa Claus called up, and he had a voice just like you, father, when you want to laugh, and he said——"

And there's a new magazine home from the club—you pay ten cents a month and take turns at it; it's two months old now, but what of that? It's just as good as it was the day it was published.

What an evening there'll be when Red Boots is asleep at last—dear little bothersome rogue! What an evening! Switzerland? You didn't know the rich clerk could yodel, did you? Well, you ought to hear him. Be careful, you'll wake Red Boots, and then no more reading for that time. The green lanes of England—why, they'll go there together this very night, the rich clerk and the woman he has time to love—together in the magazine.

And the poor man over there in town who pays the rich clerk his salary is sitting figuring all the evening, and his wife watches him wistfully. How sad her eyes are! She looks somehow hungry. For what, I wonder? Perhaps she is only tired—tired of waiting till they get rich and can travel, and travel right.

Which would you rather be—the poor man who's going to be rich some day, if he lives, and who is too poor now to laugh, too poor to love, too poor to open his eyes and see all the splendor of great wealth heaped up and running over all around him, or the rich clerk with his little house, and his little yard, and his little clump of violets just waiting for spring to come to burst into purple fragrance, like the fragrance of the presence of the woman he has plenty of time to love, and Red Boots?

I know whose wife I'd rather be. I wonder if nine out of ten women—the women all those men who are too busy to really love them, but whom they are going to make so happy some day when they get rich—wouldn't make the same choice?—Annie Laurie.

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Apportionments and Receipts for Upper Bay Association for the Year 1911.

	C. H. M. S.		A. B. C. F. M.		C. C. B. S.		A. M. A.		S.S.& P.S.		C. E. S.		M. R.	
	App.	Rcd.	App.	Rcd.	App	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.
Antioch	35	9	35	5	15	4	15	7	8	...	2	...	2	...
Bay Point	15	...	5	...	5	...	3	4	5	...	1	...	1	...
Benicia	25	32	25	28	7	8	10	10	3	3	1	1	2	2
Bethany	10	8	10	8	6	5	5	...	4	3	1	...	2	1
Byron	...	...	...	...	5	...	...	5	...	...	...	...	...	...
Clayton	10	10	5	5	7	7	1	1	7	7	1	1	1	1
Crockett	32	15	32	...	15	25	11	...	6	7	3	...	4	...
Martinez	50	45	45	40	20	15	15	12	8	7	2	2	5	5
Oakley	10	10	5	...	5	6	2	...	2	2	1	...	1	2
Port Costa	6	5	4	...	2	...	3	...	3	...	1	...	1	...
Pittsburg	20	20	9	10	6	6	2	7	5	5	1	...	2	5
Rio Vista	40	40	40	42	15	15	15	18	10	10	5	...	10	10
Suisun	25	18	20	...	15	11	2	...	12	...	1	...	1	...
Total	278	212	235	138	123	102	84	64	73	44	20	4	32	26

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